MODERN TOWER CHIMES

(Played by Organist from Electric Keyboard)

Inventive genius has made the operation of Modern Tower Chimes as simple and easy as picking out a tune with one finger on the piano. The tone—round, full and velvety—is fully controlled by electrically operated striking actions and dampers which latter prevent all tone intermingling. Cost is moderate. Concerted action will enable US to have Chimes ringing by NEXT Christmas.

THE MEMORIAL SUBLIME

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RAYNER LITHO. CO. CHICAGO

Mtt.5:23-24 If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and gon thy way, first be reconciled to thy btother and then come and offer thy gift.

INTRO. Dr.Smith is coming! Time short. The blessing we receive depends upon our own attitude and spirit. We must prepare ourselves for the blessing of God.

It is said that Jesus did not give to the world any new truth. The things that he talked about had been mentioned at various times before. The subjects of Christ s remarks were familiar to all.

But the Master was, nevertheless, a creative genius for he threw such new light upon old truth and he infused such a new spirit into life as to make all things new.

Christ interpreted old laws in a finer, spiritual meaning than had ever been given them before and he placed human relationships on a much higher plane. No religious leader has made man's relationship to God so dependent upon his relationshipsto his fellow men, as did the man of Galilee.

Our text, from Mtt.5:23k24, deals with this very matter. Read.

I.First note how our relationship to God affects our relationship to men.

1. Text presents a picture of a man, aony one of us, approaching God by way of an altar and a gift.

The Israelites enteed the temple by way of the altar for the burnt offering and sactifice, symbolic of the mightier offering to be made upon Calvary by the Son of God Himself.

Thus, our approach to God is by way of the altar of atonement, of confession, of reconciliation. There our gift of cleansed affections and surrendered will is made, and there our Lord accepts and purifies.

2. But such an appoach to God induces a right attitude towards our fellow men. When we make our hearts tender towards God they become tender towards our fellows. "and there rememberest that thy brother hath ought against thee".

The altar of God is intended to be a place of such memories. ave we come to the altar for the forgiveness of our sins?' Has God ought aginst us?

Such questioning makes us ask further, "Have my fellow men ought against me? If I am not willing to square myself with others, how can I expect God to forgive me?

Religion thus imposes its powerful influence upon the moral and social life of everyone of us. Approach to God affects one's approach to men.

D. L. Moody's experience in one of his meetings The sudden leaving of the room, followed byothers. Quarrel, reconciliation first before the man could get peace with God.

Therefore at the altar when our hearts are tender, we shall remember whether our relationships are what they ought to be. At home. In business. Have my employers ought against me? Fair wage, denent hours.

Has my employer ought against me? Am I earning my salary? Am I giving just services to him?

The same with social life. Have I failed my friend, my neighbor? Have I snubbed him because he does not belong to my circle? Have I been proud and exclusive when I ought to have been humble and open-hearted? Hath any or woman ought against me in social life?

The samw ? in regard to community life. Have I been a friend to our poor and unfortunate ones? Have I stood for civic welfare and betterment? Hath the town of Vanaville ought against me?

Humanity at large makes a similar demand upon us. What am I doing to help carry out X's lat command? To spread the Gospel in all the world and share its blessings with all mankind? Hath the world ought against me?

II. Now note how our relationship to our fellow men affects our relationship to God.

Having, at the latar of God brot to remembrance the things that our fellow men have against us, we can proceed in three different ways.

1. We can forget such remembrances and proceed with our worship regardless.

Some church members do this very thing. There are many things against them, in their homes, in their business, in their social environment and community life, but these followers of Christ go right on with their worship and maintain their religious forms and ceremonies. They go thru all the motions but there is no spiritual life in them, their religion is ~~catholic~~ and mechanical.

2. Another attitude one can take. He may quit the altar of God for good. And some do this very thing. They tell us that they cannot be religious and carry on in the world as the world is now. Their conscience will not permit them to be hypocrites and and so they take the easy course and slip away fro religion altogether. It is the attitude, however, of a weak, rather than that or a strong will. Such an one lacks moral courage. His attitude towards God and truth is shallow. He takes the easy course of moral indulgence and self-pity.

3. The third course is the one which our Lord commands. Leave your gift before the altar and go your way just long enough to become reconciled to your brother who has ought against you, long enough to settle your accounts with your fellow men, to bury the hatchet and owe no man anything save to love him- then come back to the altar of God and receive your blessing! And, oh, what a blessing we do get when we come back to God's altar having straightened out and smoothed out ou our affairs with men.

Conclusion. We now see, in the light of Sesus Christ, tha th there can be no true religion apart from ethics, no true spiritual living apart from right moral living, no amiable and blessed relationship to God apart from a similar relationship to our fellow men.

If we would love God with all our soul, we must love our fellows with all our hearts.

The altar of reconciliation and blessing calls for the putting aside of pride and selfish ambition and unforgiveness, for the putting on of real sincerity and humility. Calls for the giving up of our lttleness and pettiness and the practice of unselfish magnanimity.

Some forgiveness is hard. The missionary of the Ch. of Eng. before starting home on furlough gathered his Maori converts to the altar for a communion service. He notices that one kneeling there suddenly arose and took his seat, and after a long pause return to the altar and partake of the Holy Supper. Asked afterwards why? By his side knelt the man who ad murdered his father, now a convert. Came to him a picture of the Christ on the Cross, praying, "Father, forgive them for they know not what they do."

Wesley Bulletin

Our petty differences ought not to be [illegible]

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